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INTERNATIONAL BIBLE STUDY.

October 15, 1882.——*Mark* X. 32-45.

For comment see last Guardian.

October 22, 1882.——*Mark* X. 46-52.

"And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging."

From the account in Luke one would gather that the miracle took place before our Lord entered Jericho. It is probable that Bartimeus sat by the way side begging when Jesus entered Jericho, but not being advised in time, he failed to get an audience of Jesus, and accordingly took care to be at hand when Jesus was leaving. Matthew says there were two blind men healed. One of these appears to have subsequently become well known to the Christians; very likely he followed Jesus to Jerusalem, and after the ascension joined the disciples and became a recognized member of the church in Jerusalem. He is accordingly here mentioned by name, and Mark confines himself to the mention of his case Luke, having referred to him before relating Christ's entry into Jericho thinks it better to finish up with him at once.

"He began to cry out, Jesus, thou Son of David, have mercy on me." What he had heard of Jesus convinced him that he was, what he claimed to be, the promised son of David, the Messiah. This blised man had seen Jesus more truly than multitudes who had looked upon him with their bodily eyes. He understood well that one who had power and the will to give sight to the poor blind, and tongues to the poor dumb, &c. &c. was one in whom the grace and glory of God were incarnate. He knew something about the religious people of that time, and he knew that even if one of these had the power of giving sight, he would rather give the rich blind the benefit of his aid, than the poor despised beggars. He was sure that Jesus was that merciful monarch who is described in the 72nd Psalm. People sought to make him hold his tongue; this was a grand occasion; Jesus was going up to Jerusalem to take to him the kingdom that God designed him to have; "they thought that the kingdom of God should immediately appear;" Jesus was moving in procession, and it was not fitting that at such a moment he should be raising his beggarly clamour. But the man would not be stilled. He felt that it was his opportunity, and was determined to make the most of it. And this is the way that they must follow who want blessings from Christ now. The world says Wait; be quiet; be composed; be decorous; read the word of God and pray in your own closet; in His own time he will bless you; it is unseemly for you to act in such a way as to cause all eyes to be directed to you; it is not modest; it does not savour of humility, it shows that you have no proper feeling of reverence. What are your petty wants that you should make such a clamour about them? The eyes of every body are directed to Jesus, and you should sit in reverent silence while this Lord of glory passes by. But God's voice is heard saying, Call upon him while he is nigh; seek the Lord while he may be found. Jesus is indeed the Lord of glory, but wherein does his glory consist? his glory is in succouring the poor and needy. He seeks not the reverence that makes men awe-struck as he passes along, but rather the confidence that makes men come with their wants to him, and like the Syro-phenician woman, and the importunate widow, refuse to be shaken off. This poor man had faith, and faith made him clamorous and obtained for him the victory.

Faith not only asures us of Christ's good will to ourselves, but of his readiness to bless others, and makes us urgent, it may be clamorously urgent in trying to get them to seek the Lord while he may be found. Of course, earnestness does not need to be always associated with noise, and there may be much noise when there is little earnestness. But Bartimeus was thoroughly in earnest, and he would not stop crying till he obtained what he wanted.

"And Jesus stood still and commanded him to be called." Jesus heard the cry of the desolate one, according to Psalm lxxii. 16: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute and not despise their prayer." And Jesus now commands us to call the poor and the needy and bring them to him, and we are most in the line of his gracious purposes when we are most effectually persuading sinners to come unto him. He is even now waiting for the church to lay aside her respectability, and go after the poor blind folk.

And they called him saying, "Be of good comfort; rise; he calleth thee" We have good news for you. Jesus has the best of gifts for you, and is waiting for you that he may bestow them. Their message was a message of hope; and what is the Gospel but this? —And he, casting aside his garment, rose and came to Jesus. He did not say, I must make myself presentable; must put on all the clothes I have got; I must make myself decent to appear in that august presence. No, he had but one thought, to get to Jesus as quickly as possible. Jesus said What wilt thou that I do unto thee? A question that he now addresses those that seek him, and he requires them to confess openly what it is they need from him. "Lord, that I might receive my sight." He seemed to think that there was for him, in common with his fellow-men, the gift of sight, and that the Prince of this world had robbed him of it, intercepted it; but that One stronger than the Spoiler of this world had appeared to secure to the sons of men the gifts of divine mercy.

Jesus said unto him, go thy way, thy faith hath made thee whole. Hithereto damaged, imperfect, mutilated, it is now thy privilege to be whole. Thy faith hath secured to thee this blessing. Thy faith entered into conflict with the unbelief of those around thee, who did not think that Jesus was disposed to regard the case of this poor blind beggar. It is a wonder that their unbelief did not dissipate thy faith, as is so often the case with those who breathe the atmosphere of this world. Thou owest the deliverance of this day to thy faith. As thou hast received Christ Jesus the Lord, by simple faith, so walk in him. Immediately, he received his sight and followed Jesus in the way. And very likely he was one of those who escorted Jesus on his entry into Jerusalem and united in the cry of Hosanna to the Son of David.

WEEKLY REVIEW.

—A Letter in the *Free Church Missionary Record* tells us of a forward movement among the Santals. Mr. Stevenson, of Pachumba, writes that when, some years ago, Santals became Christians they were excluded from caste and cut off from social intercourse with their relatives. It has now been decided in a Punchayat especially convened that eating with Christians is no fault and that money paid by relatives of converts to be readmitted to caste after having been excluded for eating with those converts, should be restored.

—Baboo Ram Chunder Bose is about closing a course of eight lectures in Bombay upon the following subjects: The Moral Teachings of Socrates; Moral Intuitions; our Moral Wants; the Power of God; Sin; Salvation; Rajah Ram Mohun Roy; the Aspirations of Young India. None of these lectures is found in the large volume printed in Lucknow in 1880 under the title of Lectures on the Evidence of Christianity based on the Miracles of Christ. Mr. Bose is a man of great intellectual power and his remarkable gifts are consecrated to the best of objects. He takes the deepest interest in his own countrymen, especially the class called educated, and has made it the study of his life to become fitted to be helpful to them. Mr. Bose is a man that might shine among Englishmen, for there are few Englishmen that have such power to treat the deepest and most recondite subjects in lectures delivered without a line before him, in excellent English, with unhesitating fluency. His mind is ever active, and is characterized by great independence and originality; he can be caustic enough, even in dealing with the faults of Christians, and he is by no means unwilling to recognize good in the systems and theories that he combats. If, instead of consecrating himself to the work of upholding Scriptural Chris-

tianity, he, like another of the gifted sons of India, had devised a system of his own, or adopted a few heresies, his popularity would be very great, and the English papers would be delighted to give up their columns to the reports of his sayings. It is very much to his credit that he should have resisted the temptation, which so many superior minds have not resisted, of seeking honour in some by-path of their own. There are many among us who are very fond of disparaging the work of Missions without knowing any thing about it, and who might have got a new conception of the matter if they had attended some of Mr. Bose's lectures. He is himself an eloquent testimony to the value of Christian Missions in India. The life of Mr. Bose has been a chequered one. He studied in the Free Church Institution in Calcutta under Dr. Duff. He afterwards made a profession of Christianity, but seems to have failed to recognize the power of Christ to give him victory over evil habits. He learned by bitter experience that the way of transgressors is hard. In connection with the Am. Methodist Mission in Lucknow, some ten years ago, he was enabled to receive Christ as a complete Saviour, and his course has since been one of eminent usefulness. The Religious Tract Society of London have lately published a volume of his Lectures. It has been somewhat of a disadvantage perhaps that the visit of Mr. Bose to Bombay synchronized with the arrival of the Salvation Army party, dividing and largely absorbing the public interest. Still there have been large numbers attending Mr. Bose's Lectures. He proceeds to Poona next week and will then visit Ahmednuggur and afterwards return to the north of India.

—"A HEATHEN" replies in the *Bombay Gazette* to the Rev. R. A. Hume, and the following extract will give an idea of his competency;

He tells us that the missionaries come to India because Christ has ordered his followers;—"Go ye into all the world and preach the Gospel to every creature: I am the Way the Truth, and the Life," &c., &c. But your correspondent seems to have conveniently forgotten that other verse which says:—"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Referring to Webster's Dictionary, I find the meaning of the word "Gentile" to be "one of a gentile or non-Jewish nation; a worshipper of false gods; a heathen." We are further told by the same authority that the Hebrews included in that term "all the tribes of men who had not received the true faith, and were not circumcised," and further on:—"The Christians . . . imitated the Jews in giving the name *Gentiles* to all nations who were not Jews or Christians." It can therefore be safely asserted, without fear of contradiction, that the Hindoos are included among "Gentiles." But here is a distinct command that the Apostles are not to go "into the way of the Gentiles."

The restriction here referred to was imposed when Jesus was sending the apostles on a brief itinerancy in Judea, about a year and a half before his death. When by the death of Christ an atonement had been made for the sin of the world, the restriction was removed and a universal commission given. Does the writer think the missionaries know nothing about the Bible, or that they exert themselves to get a book circulated which puts a veto on their mission?

—ANOTHER objection advanced by this writer is more to the point. He says the Anglo-Indians side with the Natives rather than with the missionaries, in the points about which these are disagreed. This he attributes to the prejudice which blinds the missionaries from which other Europeans are happily free. The explanation of this he may find in Matt. VII. 13, 14. This is a partial reply, and we supplement it by pointing out that there are many Anglo-Indians who feel it a privilege to help forward the cause of missions in various ways.

—THE Rev. Mr. Keer, in a letter that appeared in our last issue, says:

"It would be less likely to cause confusion if the term regeneration were used only of the change of state of relation effected in baptism, and the word conversion or renewal of any subsequent change."

Would it not be better to use these words in the sense in which they are used in the N. T.? The new birth designates a new nature. It seems to us rather perilous to teach that there can be a change of relation towards God without a change of nature. In this connection we refer to our Miscellany where will be found part of a chapter from Mr. Haslam's "Yet not I." The conversion there spoken of was certainly a change of nature. The surprise felt by others at this change shows how completely the idea of a change of relation in baptism had blinded them to the vital necessity of a change of nature.

—THE public interest in the Indian Expedition of the Salvation Army, suffers no abatement thus far. We ourselves have been able to attend but few of their meetings; but we understand that every meeting is filled to overflowing, the great majority of the audience being Natives. And the meetings are remarkably orderly; the Salvationists themselves monopolize the noise-making. We were present when one Hindoo came forward, in response to Major Tucker's call for seekers, and knelt down in front of all. He was convinced of his sin and need, and of the grace of the Lord Jesus, and before long was enabled to rejoice in his acceptance with God through Christ. Some others, belonging to the Christian community, have been forward as seekers. We were told that the Mussulmans had been instructed, in their mosques, last Friday, to beware of attending any of the Salvation Army meetings, under pain of excommunication. If such an order has been given, it has not been heeded by all; for a good many Mahomedans are to be seen in the meetings. In prosecution of their plan of securing the utmost amount of public attention to their work, the Salvationists have started an *Indian War Cry*, in English, 4 pp. to be sold at one pice each; and are immediately to start a similar paper in Guzerati. It is proposed to get some thousands of each of these into circulation weekly. These papers are devoted to the work of the Salvation Army; no other Christian work is noticed in them. These people have a definite aim and give themselves wholly to it. They are remorseless in their disregard of the feelings and convictions and methods of other bodies of Christians. They do not claim to be the Church of Christ; they do not even claim to be a church; they do not administer baptism or dispense the Lord's supper, and they have no ordained ministry in the sense in which this expression is generally used. They are an army, a body of soldiers, of men and women filled with zeal for the salvation of sinners. By salvation they mean the full surrender of the sinner to Christ, the pardon of sin, victory over sin. As a guerilla force they are doing a grand work, and the reflex influence of their work upon the churches, is as valuable as their work in winning sinners. Some, seeing how proficient they are in that wherein the churches have been deficient, seeing how completely they are delivered from the fear of man and deference to the opinions of man, how consecrated, insistent and persistent they are in seeking the salvation of sinners, are in danger of being carried away by their enthusiasm to think slightingly of the work of the churches, and conclude that the Master in bearing testimony to this body of Christians is bearing testimony against all others. We think this is a mistake. We believe that the Lord wants his people to learn the lessons taught by this new movement. Surely there is much to be learned from them. Many are offended by them. They hastily conclude that the movement cannot be of God because it seems to trample under foot many of their cherished ideas as to what constitutes religion pure and undefiled. There is just a possibility that their ideas of religion may include something that is simply traditional and conventional. The charm of association passes for the beauty of holiness. In the course of generations a good many adventitious things attach themselves to the body of religion, and in time come to be regarded as of the very essence. In the day of Christ many will find to their dismay that they have been suspending their everlasting destinies upon mere accretions and non-essentials. In the Salvation Army movement, as in that of the Brethren, we witness a strong reaction from the excessive clericalism that has prevailed in some quarters; and reactionary movement always sweeps beyond the normal. To those who think themselves called to denounce them, we would venture to say, can you learn nothing from them, in the way of unworldliness, self-denial, singleness of aim, earnestness, and the duty of proclaiming the Gospel to every creature? What if you imitated them in these things and then sought to show what is amiss or defective in their ways.

—OUR friend J. M. T. sends us the following from Calcutta:

"The meeting on Saturday night was a wonderful demonstration. The hour appointed was five o'clock, but people began to drop into the hall at two, and by three o'clock every seat was taken. At five o'clock probably three thousand persons were present, and very many went away. The fame of some of the Bengalee speakers no doubt helped to draw many to the place, but the same speakers have often spoken in the same hall before, and no such crowd ever greeted them on any previous occassion. Beyond all reasonable doubt the people were moved with a kindly feeling towards the Salvationists, and were indignant that they should be persecuted in the name, or on behalf of the people of India. Some of the speeches were very eloquent, and all were received with great enthusiasm. Three cheers for Miss Thompson were called for and were given with a will. Mr. Sen presided with great ability. Comparatively few Europeans were present, but many came as far as the door and seeing the crowd turned back. A memorial to the Viceroy was adopted, written by a Bengalee gentleman, and will be forwarded at once."

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

Altogether this was a wonderful meeting. It was a surprise to every one. Its promoters did not anticipate such an overwhelming attendance, and its enemies were utterly unprepared for such a spectacle. In many ways it will do much good.

—The *Bombay Gazette* seeks to make its readers believe that the above meeting was attended by 3000 *boys and girls*! It is wonderful the precocity of the rising generation.

—Facts are stubborn things; but not so stubborn as prejudice. The *Bombay Gazette* which made itself conspicuous by endevouring to alarm the community and the Government at the threatened descent of four individuals upon this great country has persistently refused to see how completely his vaticinations have been belied by the event, and is now seeking to get up an agitation against all open air preaching.

We are informed that there is a widespread desire on the part of Hindus and Mohamedans of the better class that street-preaching, whether by moulvies or missionaries, should be prohibited. There is an apprehension that if matters are allowed to go on as at present, there will be some day an outbreak of fanaticism which may result in loss of life. We cannot say that we share this fear, but we can testify that it exists, and that there is an idea afloat of convening a public meeting of all classes to ask the Government to put down street-preaching in the interests of public tranquillity.

Is the writer of the above ignorant of the fact that the Gospel has been preached in the open-air in Bombay for seventy years? Open-air preaching in unevangelized countries is of the very essence of the proclamation of the Gospel. If Nero and Trajan and the other Ceasars could not stop it in the Roman Empire, it is certain that the Government of India cannot, and we believe its knell will have sounded when it attempts such a thing. We fancy that our contemporary is annoyed because of the sympathy manifested by the Native community with the Salvation Army. It is a terrible thing when an oracle is disregarded; but it is the part of wisdom to accept of the facts instead of quarreling with them. The Natives both here and in Bengal, see that is simply the wounded pride of a particular class that has raised this outcry about the Salvationists.

—"The Gospel in all Lands" is a weekly paper published in New York, having this characteristic feature that each number is restricted to the consideration of one subject. For instance, one number is all about missions in China, with appropriate illustrations and a map. Another treats of Woman's Missionary Societies; another of the West Indies; another of Mexico; another of Christian Work in India; another of the Indians of the United States; another of Siam and Laos; another of Medical Missions; another of Burmah; another of the People and Religions of India; another of the progress of Missions; another of Roman Catholic Missions; another of Independent Mission Work, &c. &c. &c. Each number contains about as much reading matter as the *Guardian*. The fact that such a paper, on such a plan, can be successfully carried on, speaks volumes as to the extent of the interest in Missions, in America, and as to the great variety of subjects embraced in and related to this one general subject.

—*John Connon High School, Esplanade* Some new arrangements have been made by the Bombay Scottish Educational Society's Committe to which this school and the Scottish Schools at Byculla belong. Mr. James Macdonald takes charge for the present as Head Master of both schools. Mr. Rhenius from Bangalore, (a grandson of the well-known missionary of that name) has been appointed as an Assistant, more particularly for the John Connon School. The success which has hitherto attended Mr. Macdonald's work in Bombay, shows him to be one of the most accomplished Head masters in W. India. Mr. Rhenius has, we hear, had much experience as a teacher. We congratulate the Committe on the success that has hitherto attended these schools, and we do not think there is any reason to fear that under the new arrangements they will lose any of their efficiency. In selecting a school for their children parents should not forget that a thoroughly sound, useful education, with a high moral and religious training, free from sectarianism, is what should be chiefly had in view. We are assured by those who are in a position to know about it, than such is the character of the teachings in the Scottish Schools.

—The Salvation Army party continue to receive the most flattering attentions from the Police. Three times a day, as the hour comes round for them to proceed to their place of meeting, thy are waited upon by European officers of the Police and escorted to the theatre or tent as it may be. Throughout the services these officers continue on duty, and then accompany the distinguished strangers to their abode in Khetwadi. At a late hour of the evening they obtain their well-earned rest, but close their eyes with the consciousness that England expects of them to resume their trying duties at seven the next morning.

—We were able for the first time on Thursday evening last to attend the Salvation Army meeting in the tent. The place was packed to its utmost by an audience nine-tenths of whom were Native, and a good many of these Mahomedans. The order of exercises in these meetings is as different as possible from what is ordinarily observed in religious meetings. A hymn is sung, with instrumental accompaniments; the leader reads out each verse, sometimes with comments, sometimes with an earnest exhortation, before it is sung. The hymn has a chorus, proclaiming salvation through the blood of Christ, and this is sometimes repeated half a dozen times in succession and always with the same fervour. Afterwards, the party kneel in prayer; individuals lead in prayer, in English, Marathi, Guzarati or Hindustani, with hymns between, all sung while on the knees. After more singing, there is an address embodying the experience of the speaker, and exhorting others to prove the ability of Christ to save and to save now. If the address is in English, there is an interpreter. Then singing. The meeting is thrown open for those who have had experience of Christ's saving power, to testify in a few words what he has done for them. Torwards the close of the meeting, Major Tucker will get into the body of the hall and address the audience in Hindustani, inviting them to come forward as seekers. On Thursday, as usual, the large audience listened with unwearying interest to the close; if any went out their places were immediately taken by others. There is no reading of the Scriptures and no regular sermon; but that the way of Salvation through Christ is abundantly set forth no one can deny. The significance of the death of Christ is dinned into the ears of all with pitiless repetition, and thousands have in these last few days, if we mistake not, got a deeper impression of what Christianity aims at, than they ever had before.

—We have been requested to draw special attention to the notice about the monthly missionary prayer meeting which appears in the usual place among the notices. It has been felt very desirable that some arrangement might be made, whereby this meeting might be well attended by all those interested in mission work. In order to secure this end two things are necessary (1) A suitable evening and (2) A central place of meeting. Both these matters were considered at a meeting of the Conference, and it was agreed to appoint the third Tuesday evening of each month for the meeting. With regard to the day, members might kindly arrange to suspend any other meeting on that evening. The Rev. W. Northrup on behalf of the Methodist Church kindly consented to do this in the interest of the missionary meeting. A final decision was not come to in regard to the place, but it was thought that the Free Church, Esplanade, might be deemed central. The permission of the minister and office-bearers has been asked for the use of that Church. This has been kindly granted if pleasing to all sections of the church in Bombay. Our friends will therefore kindly bear in mind the meeting on Tuesday Evening at 8 o'clock in the Free Church.

—Babu Ram Chandra Bose was prevented by a sudden attack of illness from appearing before the large audience assembled on Thursday evening to hear his lecture on Ram Mohan Roy. Mr. Bose, we are happy to say, is recovering from his illness, and hopes to lecture on Monday 8 P. M. at the Gen. Assembly's Institution, Calbadevi.

Special Evangelistic Services in Poona.

(Communicated.)

A second series of Evangelistic services was held in Poona last week, and we have thankfully to acknowledge the blessing of God upon us. The meetings were well attended, and there was a deep and growing seriousness on the part of those who came to them.

The subjects chosen were :—

Monday. "He that hath the Son hath life." 1 Jno. V, 12.

Tuesday. The contrast between Saul the Pharises and Paul the Christian as shown by himself in Phil. III.

Thursday. All were urged to make no delay. "Moses made haste." Zaccheus made haste."

Friday. "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

And on *Saturday* the solemn closing warning was pressed upon all, "See that ye refuse not Him that speaketh."

Although there were not such "showers of blessing" as we had hoped, we have, in looking back upon the meetings much cause for thankfulness which we desire to record.

1. Christians felt very closely drawn to each other, and the Spirit of prayer was given to us in great measure. During the week preceding the services we had special prayer in the Mission Church every evening. A few joined in prayer before and after each

service, and we felt it truly refreshing thus to wait upon the Lord.

2. Few, if any, came to the services from mere curiosity. Those who came were serious throughout, and the reverent, quiet manner of all when leaving the Hall, would have shamed many an ordinary Christian congregation.

3. Of those who stayed behind for conversation after the last two services, nearly all professed to have found Christ ere they left the Hall. We trust that many who have not yet confessed it, were not only impressed, but yielded themselves up to the Lord.

Poona has been during the last months wholly given over to the pleasures of the season, but God has not left Himself without a witness. Twice has an invitation to come and hear the Gospel been sent to every one in the Station; comparatively few responded to the call, but the message of salvation was faithfully preached, and the servants of God have delivered their own souls.

A. H. S.

NOTICES OF BOOKS AND REPORTS.

"*The Indian Evangelical Review.*" October 1882. The contents of this number are as follows: I. Letters of Rev. T. S. Wynkoop from Siam.—II. Buddhism, Hinduism and Christianity; by the Editor.—III. The Theosophical Society; by Rev. A. Theophilus.—IV. Swedenborg; by C. E. G. Crawford Esq. Bo. C. S.—V. Indian English Churches and Mission Work; by Rev. T. H. Whitamore.—VI. Aborigines of India; by Maj. Conran.—VII. Caste in Travancore; by Rev. S. Mateer.—VIII. Notices of Books.—IX Notes and Intelligence.

From the first article we take the following account of Buddhism as it presented itself to Mr. Wynkoop in Siam.

To Buddha, never able to rise beyond the conceptions of the Hindu philosophy in which he was trained, the Deity was an abstract conception, an Omnipotent and Almighty Repose, unimpassioned imperturbable. To this idea there can be no personal response of the heart of man. Such a God you can neither love nor hate, neither pray to nor expect consolation from.

If this be God, what, then, is man? From that Almighty repose, which is neither a person nor a force, there came—when, we do not know; how, we do not know; what, we do not know—but it was you; it was me. By what long series of transmigrations we have reached our present existence we cannot tell. This only we know, to every stage of existence there has attached a certain merit or demerit, which has determined the stage that followed. Here we are involved in misery and woe. Existence is pain and sorrow. The object of the wise man is not a happier stage of existence beyond, but to get rid of existence, to be absorbed once more into the Deity whence we came, to merge our individual self in that Almighty Repose, which is practical annihilation.

Is this the vaunted Light of Asia? A religion which has no personal God, no Heavenly Father, no ever present Saviour, no remedy for human sin, except the accumulation of merit to overbalance the evil with greater good—and to crown all, no hope beyond except to cease from all conscious existence! This is not light, but darkness doubly intensified.

But may there not be enough excellent morality in Buddhism to save it from the condemnation which we must place upon its theology? May not the actual Buddhism be much better than theoretical Buddhism? The answer to these questions I could only obtain by seeing Buddhist countries, and this was one of the reasons which determined my visit to Siam. In Japan and in China Buddhism is more or less intermingled with other religions. But in Siam it is the sole religion. It has had the entire training of the people from the beginning of their known history. Here, if anywhere, I could see Buddhism as it is, and observe its practical effects.

To the eyes of the traveller it presents itself at once in large and costly temples, wats [monasteries], and pagodas, which constitute the principal buildings of Siam, occupying more extensive grounds and appearing more conspicuous than royal palaces or halls of commerce. Connected with these temples is a large retinue of priests, and great honor is paid to the religious life by all the people. In fact, every man in Siam, from the king down to the meanest subject, must have entered the priesthood, at least for a time. Some of the most important duties of life cannot be undertaken until the period of priesthood has been passed thtough. This universal law binds every family to the church, and secures the education of every male Siamese in the Buddhist faith. Besides those who are invested temporarily with the yellow robe there is a large body of priests who remain such for life, and these constitute the educators of Siam. Eevry boy is sent to the temple to learn to read, and within the limited range of their studies there is in Siam very nearly universal education. The religious teachers inculcate, and the public sentiment of the country enforces an abundant almsgiving. There is perhaps no country in the world where so much is given in charity, and no poor man in all Siam need ever remain in need of food to satisfy his hunger. Beggary is ennobled by religion. Ten thousand priests in Bangkok issue forth every morning to beg their daily bread, and return within an hour or two laden down with gifts, which, after satisfying their own wants, they dispense to all appiicants in the temples.

But there is another side to the picture. Buddhism, with all its rules of morality, has not preserved Siam from folly and vice. Truth is a virtue honored only in name. Falsehood and deception prevail to a frightful extent. Within the limits of public sentiment the people are chaste enough; but these limits are so wide that gross sensuality is tolerated almost without a blush. One of the great practical merits of Christianity is that it has kept the family idea as God first gave it to man. Buddhism, although it has not recommended polygamy, has raised no protest against it. This is one of the gravest evils in Siam at the present day, as well as in so many other lands. In all the higher families men have several different establishments, and their sons are brought up under the influence of indulgent mothers and complaisant servants, almost without being ever noticed by their fathers. Such is the facility of divorce, at the mere pleasure of either husband or wife that there is no security for the permanence of the marriage relation, and men and women may pass from one to another almost without difficulty. Neither has Buddhism inculcated that sense of human dignity and self-respect which is so marked a characteristic of Christian sentiment. Until the beginning of the present reign no person was ever allowed to approach the king except groveling in the dust, and this is still the ordinary Siamese attitude of respectful address to a superior. Connected with the same source is the wide-spread system of slavery in Siam, which will now soon be a thing of the past, as the king has devised a plan of gradual emancipation, which, if he is spared to carry it out, will remove this great blot from his realm. Until the new laws it was possible, and not uncommon, for men to sell their children, their wives, even their parents. The laws of the kingdom prescribed under what circumstances men might sell their wives, or wives their husbands, and so of parents amd children. If it should be said that these abuses are being reformed by a king who is also a Buddhist, I reply that it was his education by a Christian woman, his reading and observation of Christian countries—in a word, the direct influence of Christianity, that taught him lessons which Buddhism had not cared to teach for perhaps eighteen hundred years.

To close in a word. Uunder the influence o Buddhism, truth, purity, honor and self-respect have well nigh died, in common with the fear of God, woich is the beignning of wisdom, and the hope of immortal blesseduess, which is the crown of piety. I can admire the moral precepts of Buddha ahd his disciples, I can sympathize with his charity and earnest endeavor to benefit his fellow man as far as he knew how, but I cannot regard him as "The Enlightened," I cannot hail him as a saviour of mankind. I must apply to the nations of Buddhism, as they exist to-day, the words of our Lord, "If qhe light that is in thee be darkness, how great is that darkness?" The vaunted light of Buddhism is darkness, and its votaries know not how deep that darkness is. "The Light of the world" is Jesus. He is "thc true light, which lighteth every man that cometh iuto the world." May the day soon come when Asia's myriad people shall recognize in Him the Light of Life.

In the second article, mention is made of the soul-cakes connected with the feast of All Souls in some rural districts in England; and the opinion is cited that these cakes are the same as the *pinds* or rice-balls offered to ancestors by Hindoos. There are not a few vestiges of heathenism still lingering in England, sufficient to remind us of what we would still have been if it had not been for Christianity.—Here is an extract from this article:

The object of the *funeral rites* (not the *shraddhas*) is to give peace to the ghost, by securing to him a body, neither gross nor subtile, a kind of intermediate body. This cannot be done in one day or by one *pinda*. Sometimes as many as a dozen or more are offered at one and the same time by the one man. In that case each *pinda*, cake or ball represents a separate ancestor. At the first day's offering the ghost is supposed to have been fed and as a consequence to have received the rudiment or basis of his intermediate body. On the second day he is supposed to receive hands and feet; on the third day arms and legs, &c., &c., until on the tenth day he receives a head. On this his impurity passes away and he becomes comfortable and happy. He is in fact one of the *pitris*; no longer a ghost but a real ancestor; and is to be worshipped as a 'deity' or *deva*. These rites are property funeral rites. Shraddhas proper are nothing more nor less than acts of ancestral worship; and are made to help the *pitris* on in their progress towards the heaven of Vishnu or towards absorption into the Supreme.

Gross and monstrous as these conceptions are, yet the root idea is the same that presents itself to us in the Romish doctrine of Purgatory, where we find the destinies of the dead dependent on the religious services of the living.

"The Purans. A monthly amusing Magazine." Sept. and Oct.—Eight numbers of this work have appeared, and their contents have simply been the story of the Mahabharat done into plain English. This is not what is commonly understood by the word Puran. Stripped of its poetry the matter here supplied is not very edifying. The paper has however a good many subscribers.

The Bombay Guardian.

SATURDAY, OCTOBER 14, 1882.

AGGRESSIVE CHRISTIANITY.

MANY do not care to hear of aggressive Christianity. In fact they do not approve of it. Does the Gospel give you peace and other spiritual blessings? Well, praise God for it. If your neighbour does not want your Gospel and thinks himself better off without it, it does not follow that you are to attack him because he difiers from you. Men may have very erroneous systems of religion; but they are attached to them because they have come down to them from their ancestors; they have for them the charm of association; it pains them much to have any attack made on them. With your aggressive Christianity you stir up bad feelings on every side, and create hosts of antagonists; is this the Mission of the Gospel of peace? What good can you do in this way? the more you denounce the religions of others, the more bitterly will they defend them.

Let us understand in what sense Christianity is to be aggressive? Was Christ aggressive? The believer is to be in the world as he was in it. Christ was aggressive, in the sense that he allowed the truth to have full sway in him, and full expression in his words. The Sermon on the Mount sets forth the religion that God accepts; the one standard of holy living; and it distinctly states that only they who keep these sayings have eternal life. This discourse tended to strip the mask from all the religionists of that day, and to show that the grounds on which they were hoping to find acceptance with God were utterly untenable. Pharisees and Sadducees alike perceived that the Gospel of Christ was against them. Many gracious words fell from the lips of Jesus; he was kindliness itself; but he did not tone the truth down to make it palatable to men. God is Love; and Christ was the express image of his Father, the highest embodiment of Love; he found many ways of giving expression to his love to mankind, ways that they could often appreciate; but he ever sought to destroy the confidence of men in that which is false and pernicious. He did not do this so much by attacking error, as by exhibiting truth. But the Pharisees and Sadducees and all the classes of religionists felt irresistibly that the erroneousness of their systems was exposed by him in the most emphatic way. He commissions his servants to preach the Gospel to every creature; to do all that in them lies to bring men to attend to the good news of a free and full salvation set before them if they will believe on Christ.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of sin and error, say the apostles. What were their weapons? What was the armour on which Christians are to rely for the advancement of their cause? Paul tells us at the close of the epistle to the Ephesians. It is understood that there is to be a conflict, more keen and critical than that which takes place when Greek meets Greek, or Briton meets Gaul. Armour there must be; but wherefore armour if Christianity is not aggressive? Two points are of unspeakable importance: the first, to recognize that the Gospel demands aggressiveness; the second, to understand what the nature of this aggressiveness is. But how can any one fail to see that Christians are called to be militant for God and the truth? Every disciple is to follow Christ; to take up his cross; to let his light shine before men, to be a witness for God; to love his neighbour as himself and seek the salvation of his neighbour's soul. Ye are the light of the world; ye are the salt of the earth. The people of the Saints of the Most High God, are to take the kingdom and possess the greatness of the kingdom under the whole heaven. Be ye lights in the world, holding forth the word of life. Fight the good fight of faith. Christ is manifested that he may destroy the works of the devil.

What is the Christian's armour? With what weapons shall he fight? Does the Master expect him to grapple with the different systems in which men confide, and by force of logic bring them to see the deficiencies of those systems? Their difficulties are not logical, but are of the heart. Pride, attachment to their own ways, their own religions, self-complacency, resentment for opposition, these things blind them to your logic, no matter how admirable it may be. You have to make war upon their pride, and you cannot do it with any thing that will look to them like pride.

Christians are to take unto them the whole armour of God. It is of God; it is supplied from heaven; it comes to us through Christ, not through culture, position, wealth, titles, national prestige. What we have to make war on is the love that men have for rank, intellect, wealth, titles, worldly distinction of any kind, and churchly distinctions; what folly would it then be to put on this Saul's armour and expect to win the day. We want to show them that Christ can do better for his people than all these things can do for them; can make them contented and happy and influential in the privation of what men call ease, comfort, honour, wealth and power. Paul and Silas, singing the praises of God in the dungeon, while their backs were bleeding with the stripes laid upon them, were using the weapons of the Gospel and were most effectively aggressive. The breast-plate of righteousness is that defence which the Christian finds in a life of uncompromising rectitude. Any thing that is amiss here, will tell against us in two ways, first by hindering our testimony from coming to the hearts of those we address, and second, by weakening our own faith and paralyzing us at the throne of grace. The girdle of truth is that piece of armour whereby it is made evident that we are free from duplicity. Men see that we are not actuated by interested motives, and that we do not put on the semblance of more religion than we really have. Above all we take the shield of faith. Our trust is in him who becomes to us wisdom, righteousness, sanctification and redemption. We have learned the lesson of our own utter nothingness and unworthiness and have learned to place our sole reliance on Christ for reconciling us with God, and for enabling us to fight the good fight of faith. And the hope, the unwavering expectation that victory will crown our endeavours, is the best of shields to us in this conflict.

REMINISCENCES. CXCIII.

EXTRACTS from Note-book kept in Bombay, in 1848.

December 26. Zech. 8 25. Thus says the Lord of Hosts, in those days it shall come to pass that the men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. A period is indicated when there will be an immense demand for the preaching of the gospel. Ministers now take hold of the people, and are repulsed; it will then be different. In some way, or other, God will show the world that the way to heaven is through Zion, and there will be an immense throng about her gates. To preach to all inhabitants of Bombay, a man would need to know ten languages. The Jew is the man possessing the knowledge of the true God. "We have heard that God is with you." Already four times in this prophecy has this promise occured. "Ye shall know that the Lord of Hosts hath sent me unto you.

Dec. 27. Christ loves to do exceeding abundantly above the thing promised. He promised that he would meet the disciples in Galilee after the resurrection; but he did better, for he met them before they left Jerusalem. He promised the 70 that they should heal the sick; but they came back rejoicing that they had even cast out devils. He said that certain signs should follow them that believe; but according to 1st Corinthians XI the primitive church did more than was embraced in these promises. He said he would be three days in the grave; but the sense in which the Jews understood the word day, enabled him to reduce the time to 38 hours.

Luke 7. 22 "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached;" these things are mentioned by Christ to show that the Messiah had come. And these things at the present day ought to show that the Saviour had risen. The works that I do shall the believer do also, said he speaking of these very works. If there be true faith in Christ, these works should be performed in the streets of a heathen city. "The works that I do bear witness of me that the Father hath sent me," said Christ. If we are sent into the world by him, as he was by the Father, let us do the works of him that sent us, while it is day,—for the night cometh.

We have no evidence that any idolatrous nation was ever converted without miracles. So long as miracles continued in the church, so long she was victorious; since miracles departed, she has not subdued nations. The Sandwich Islanders had cast off idolatry and were without any religion, when the missionaries arrived there; and they were only a hundred thousand in all. The necessity for miracles arises out of the depravity of man; if there were the least proclivity to truth and the knowledge of God in the minds of men, then the moral evidence of the Christian religion would suffice. The sermon on the mount, would be sufficient to satisfy angels that the preacher was God's Son. But it is because the carnal heart is enmity against God that the evidence of miracles is required. The amount of evidence required is according to the disposition of the mind; according to the mind's unwillingness to believe any thing will be the amount of proof required. It will take much to convince a wife that her beloved husband has done a dishonorable action; it will require strong evidence to convince an enemy that the hated person is one of the excellent of the earth.—Impenitent persons are converted by becoming convinced that the works recorded of Christ were really performed; at least this is a step in the process of their conversion, and necessary one; the historical chain enables them to accede to this evidence and embrace it. But the Hindoos know nothing of history and our histories are to them just as worthy of

suspicion as the gospel itself. It is then only by doing the works of Christ that we can prove to them that Christ wrought the works related in the Gospel.

The cross is not the power of God, till the doctrine of Christ's resurrection and divinity is established. Until this is done, the Cross of Christ has very little more power than the cross of the thief at his right hand. The person crucified is the essential thing.

The greatest achievement of God is not in performing a miracle, but in creating the faith by which it is to be performed. To open the eyes of the blind is really an insignificant work compared with that operation by which God brings a mind into a state of sufficient faith to command in the name of Christ that the eyes of the blind be opened. For three weeks God has been carrying on a work of immense power in my heart. Scarce one of my waking hours, in which his Spirit has not been bringing some truth to bear upon my mind in order to the increase of faith. The power of unbelief within me has seemed something altogether colossal, terrible. It is easy to throw down the pyramids or cast mountains into the sea, but not easy to bring me to the exercise of that faith which the gospel demands and challenges. The works that I am desiring from God, those by which his glory shall be revealed to this people will have been first performed in my own mind. Here are the difficulties, the impediments; here the power of the enemy; here the battlefield; here the victory; and the word which opens the eyes of the blind and cleanses the lepers is simply the external evidence of that victory. It is at this time my conviction, that God has put the whole universe in a state of preparation, that he has carefully taken out of the universe every thing of the nature of an absolute impediment; that he is present with all His omnipotent energy and untold love to glorify Himself in the eyes of the nation, and that there is but one thing delays the blessed hour, namely the imperfection of my faith. What a thought is this? That I should be at this time a stone to check the wheels of the Chariot of salvation. And yet an altogether scriptural thought. As true as that Christ has all power in heaven and earth, and has declared all things to be possible to him that believeth. It is now midnight. Why should not the next 6 or 7 hours witness the perfecting of my faith, so that I might open a broad door for Jesus in this world? The word of God is here, the material out of which faith is made, and the Spirit of God is here, the agent by whom it is made. I have the infinitude of God's love on my side.

Was this evening in company of a good Christian brother, who believes that we are to preach the gospel merely as a witness, until the second Advent of Christ. Bro. H. asked how the immense difference between the results of the apostle's preaching, and of ours, was to be accounted for? I said if the church was full of Barnabases each filled with the Holy Ghost and with faith, we should probably see a state of things different from what we now see. He thought the absence of the miracle-working power was one cause of the contrast. It did not seem to enter the mind of any that the power was recoverable.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

"THE CHURCH MILITANT."

SIR,—There are 3 Divisions of the Church Militant. The 1st Division is the *Church in Cantonments*. That is the quasi ritual and conservative, though orthodox portion of the Army of Christ comprising those bodies of Christians among whom the Gospel is preached in its purity, but whose *modus operandi* is—comparitively formal. Such are the Low Church of England, the Baptist, the Presbyterian and others. The 2nd Division is the *Church in the Field*, that is in action, but the efforts of the bodies forming this church are for the most part defensive. There are however occasional sallies made and Trophies secured for the Crown of the Redeemer. Such are the Moravian, the Methodist and Congregational Churches. The 3rd Division is the *New and Aggressive*. Its soldiers are continually in armor and ever proving the temper of their falchions to the confusion of the great adversary. Their motto is the Blood of the Lamb, the Fire of the Spirit, the Word of their Testimony. This is the "*Salvation Army*." The Lord God cause His Face to shine upon them, preserve them from all error and grant them glorious success and mighty victories for His Anointed.

W.

[Our correspondent should remember that 'comparisons are odious.' If the Great Head of the Church has any lessons for other bodies of Christians to learn, by means of the Salvation Army, (and we think he has) it will be well for them to learn them. The Salvationists are determined to make a noise; some of us have been too much afraid of making a noise. Only let the still small voice follow the wind and earthquake and fire.—*Ed. B. G.*]

DEAR SIR,—I never saw a more perfect illustration of what the Apostle Paul meant by becoming a fool for Christ's sake than I see in the example of Major Tucker of the Salvation Army. We have known others to make great sacrifices for Christ, and to adopt a style of living that led men—even professing Christians—to say that they were amazingly foolish. And we have known the missionary Burns to have adopted the Chinese costume; but though these may have been considered by some to be eccentric, and to have acted foolishly in leading a life of so much self-denial and suffering, they were not considered fools; nor deficient in wisdom of any kind other than worldly wisdom. Major Tucker has not only given up "time, talents, and earthly store:" his standing and prospects in the much coveted Civil Service of India; but, crowning folly of all, he has gone in for the fantastic dress, the big drum, and sounding brass of the Indian contingent of the Salvation Army! He has parted with his last rag of respectability.

I feel thankful to almighty God for the testimony that this servant of our Lord Jesus has borne to the fact that the reproaches of Christ (and of the Salvation Army and the reputation of being an out and out fool) are greater riches than the emoluments and prospects of an Indian Civil Servant.

I am also thankful to God that our brother has solved the problem—"how to reach the masses"—as our Lord himself solved it by going to them, by making himself of no reputation, and by becoming one of themselves, by becoming all things to all men that he might save some.

Gentlemen in this city have asked me "what prospects of success has Major Tucker and his friends." The question was asked not from a Christian's point of view: but from a human, or philosophical standpoint. I said that the musical accompaniments to their religious exercises appeared to be quite in harmony with oriental customs—especially with the *Kirtans* and religious recitations of the people of India. This was agreed to except in the case of Mohammedans, whose religious scruples are against this practise. Well I know very little about that, I said, but this I do know the Mahommedan people attend his services in as large numbers, and hear him as willingly, and give their little contributions as cheerfully as any other class of persons among us do.

God bless Major Tucker and all the dear friends associated with him in this great and glorious work.

God bless them and make them a great blessing to the people of India for whom we have been so long praying. The fields are already white unto the harvest."

T. G.

Bombay 11th October 1882.

Dear Sir,—In a letter addressed to you, but forwarded privately instead to ITINERANT, my criticism of his letter published in your issue of Aug. 19 was: "Its meaning is, as I take it, that he objects only when it is used without due precaution [a Missionary Banner in Sunday Schools.] Yet if no more than this is meant, it seems to me he ought either not to have mentioned this particular Association [Vepery's,] or he ought to have added words to the effect that he did not know that a missionary-banner was not cautiously used by the same. And if the latter alternative was an unintentional omission, then, perhaps, he ought to have omitted 'In the present case, no doubt, a transient though unhealthy interest will be awakened.' So the critic's criticisms are as kindly criticized."

Itinerant confesses he "did not mean to put a ban upon all banners" (to accept without further remark his confessions in full as they stand) so my criticisms are established. They are well taken. Not every one beats a retreat as good temperedly as my dear Brother has done. He is freely accorded his Christian right of forgiveness by all concerned.

Our Sunday School Missionary Association held its usual monthly half hour exercises yesterday. The collection aggregated over Rs. 40. In nine months it has collected and paid in over Rs. 610. It pays the Pastor's Munshi and has set three teachers of the Sunday Schools earnestly to work studying the Vernacular, and two of these already earnestly to work in the Tamil Sunday School. It has interested two of the scholars in the work enough to make them regular tract distributors and talkers of the gospel to servants and tradesmen. It has inspired afresh the three earnest workers who before and perseveringly carried on a Tamil Sunday School. With its money it has, with Government aid, built a substantial School-house and engaged a Tamil School master and exhorter, school mistress, and "matey," pledging their support. We hope soon to report a Tamil M. E. Church of which every family will contribute its subscription towards self-support. The English Quarterly Conference will also, it is anticipated, accord the support of a local preacher who will assist the pastor in out-door preaching and itinerant work in the neighbourhood—a demand which grows out of the stir of the Sunday School.

We tell of this good work only as Geo. Muller, Revs. C. B. Ward and S. P. Jacobs, testify of what they are permitted to see of the Lord's gracious dealings in the sphere of their observation. May it prove an encouragement to faithful workers to whom God says "In due season *ye* shall reap, if ye faint not," and to God be accorded all glory as is truly intended.

Your's truly,
T. H. OAKES.

[Another letter from this correspondent is received too late for this week's issue.—*Ed. B. G.*]

NOTICES.

BAPTIST CHURCH (BELLASIS ROAD BYCULLA.)
The Rev. Dhanjibhai Nawroji *will* (D.V.) preach to-morrow (Sunday) at 6 P.M.

It has been resolved to have the Monthly Missionary prayer meeting on the third Tuesday of each month. It will, therefore, be held on Tuesday next (17th inst.) at 8 P.M. in the Free Church Esplanade. Friends of mission work are earnestly invited.

BUCHANAN BLAKE
Secretary, Missionary Conference.

ASIATIC SOCIETY

Received for the Grant Road Church Debt from Capt. H. Rs. 50; from Mrs. P. G. 30; Mrs. W. 5; T. D. 4; two friends, Rs. 50.

Received for the Salvation Army defence Fund from H. J. B. Rs. 10.

Mr. Ram Chunder Bose will preach in Hindustani to-morrow at 3 p. m. in the Grant Road Church.

Epitome of News.

Saturday, October 7.

—*Deccan Herald*: We regret most sincerely to learn that Surgeon-General Beatty has met with a most serious accident, having fractured his leg.

—Press Commissioner: The Queen has approved of two native officers and one non-commissioned officer of each native regiment in Egypt visiting England. They will be accompanied by two British officers of the Indian Contingent. General Macpherson will arrange details.

—The Constantinople correspondent of the *Daily News* telegraphed on Sept. 8:—I am assured the very general belief held here that Obeidullah has tendered his submission is at least premature, for he is still at Hekiari, and is displayng undiminished activity. The Porte has not yet answered Mohsin Khan's Note on the subject, and fears are expressed of diplomatic difficulties between Turkey and Persia. Several arrests have been made in connection with the Obeidullah affair.

Monday, October 9.

—*Bombay Gazette*: A meeting was held at the Parel B. B. and C. I. Institute on Saturday afternoon to consider the erection of a church in that district. H. E. the Governor presided and spoke briefly in favour of the proposal before the meeting. The Bishop of Bombay spoke at some length; and from his statements it appeared that Rs. 24,500 had been promised towards the work, H. E. the Governor contibuting Rs. 2,000 of this sum, and the two railway companies Rs. 5,400 each. The cost of the church would, it was mentioned, be about Rs- 36,0 '0. His Excellency the Governor said he wished to offer a special memorial to the church, and promised the gift of an organ on the completion of the building. A committee was appointed to raise further funds for the erection of the church.

—*Deccan Herald*: We regret to hear of a sad and distressing accident which befell Mr, Elphinston, Acting Revenue Commissioner. S. D. It appears that Mr. Elphinston was being driven to the city, to the house of some native gentleman on a visit to him, when the horses, taking fright, became restless and unmanageable. Mr. Elphinstone, unfortunately, jumped out of the carriage whilst the horses were going at a tremendous speed and running away with the conveyance. The fall broke Mr. Elphinstone's right leg below the knee. He was immediately conveyed, in another vehicle, to the Sassoon Hospital by the police, who were promptly on the spot. The carriage in which Mr. Elphinstone had been driving was smashed to pieces about a hundred yards from the spot where he fell. This accident occurred in Gossavi Pura yesterday (Friday) morning.

—*Times of India*: The Government of India have sent a stinging reply to the recent Resolution of the Government of Bombay upon Local Self-Government. We do not remember any official document so plain-spoken as this is, nor any which has more faithfully repeated the verdict already pronounced by public opinion. All the points raised by the press have, without exception, suggested themselves to the Government of India. The Local Government are, of course, at the outset taken to task for having entirely disregarded non-official and native opinion, and for having trusted entirely to the reports of Commissioners, Collectors and junior officers. Even these reports, such as they are, were kept as secret as possible, and the public would have had no opportunity of estimatng their value or worthlessness if they had not transpired through our columns. But it went without saying that the officer of a Government so adverse to the new scheme conld only re-echo the official dislike. The Government of Bombay had deprived the scheme of its chief importance by insisting that the Collectors should continue to be presidents of municipalities and committees. It was a fundamental principle of Lord Ripon's scheme that the presidents and chairmen should be non-officials, and the Government of India are naturally enough indignant at the way in which their wishes have been passed over.

—On July 1st, Rev. Dr. J. H. Hill died at Athens, Greece. He was appointed as a missionary to Greece by the American Protestant Episcopal Board of Missions in 1830. He served as a missionary until 1869 when he resigned. He remained however in Athens, supported by the Board. He was in the ninety-first year of his age.

Tuesday, October 10.

—*Bombay Gazette*: The report that fanaticism is reviving "at Tantah and in the interior" disturbs the peaceful aspect which Egyptian affairs had assumed. It was only on Saturday that we received information of the withdrawal of the British troops from Tantah and Damanhour, their presence being considered no longer necessary, as the governors of these places did not apprehend any "renewal of disturbances." The ferment now reported may probably arise from some hasty notion among the people that the British have evacuated the country. If this be so, the fact illustrates the feeling with which the active spirits among the Egyptians regard the restored Government of the Khedive. It is not comforting, certainly, to find that the moment the British troops disappear from a given point the disaffection, erroneously, as it would appear, supposed to be crushed out at Tel-el-Kebir, at once raises its head. The action of the Notables in petitioning for the retention of the British troops strengthens the unfavourable opinion entertained respecting the loyalty of the Egyptians towards the Khedive. It is not likely the Notables would desire the presence of foreign soldiers if they did not fear a sanguinary outbreak when they were withdrawn.

—In a steeplechase at the Dehra races on Thursday last, Hector fell at a stone wall and rolled over his jockey, Irving, who was picked up insensible, and by latest accounts received in Calcutta, was in a precarious state.

—*Times of India*: The misery and degradation of Indian widowhood are very forcibly illustrated in a case reported in the *Indian Spectator* as having recently happened at Ahmedabad. That journal is, of course, responsible for the facts, which, stripped of the fine language in which they are there embodied, stand as follows: A Brahmin girl, who had been a widow from nine years of age, was, when she came to womanhood, compelled to seek service in the house of a Hindu of some position. She was seduced by him at the age of twenty. When the natural result of the seduction could no longer be concealed, her master was so scandalized that he allowed the Caste to drive her out of his house. She returned to her mother. But even here she was followed by the stigma attached to manifest unchastity in widows, and was again driven from the door. Outcaste and wretched she wandered on alone, until her baby was born close to Mehmudabad. She left the baby in the deserted quarter where it was born, and here it was found alive by the police, who quickly traced the mother, and obtained from her the confession now printed in the *Indian Spectator*. There is no question of child-murder. But the unfortunate mother has, it appears, been charged with concealment of birth and desertion. She will, says the writer, "be committed to the Sessions, and the engine of British law will be put in motion to grind her down. Her master will read the Shastras all the same, and invoke his gods to keep the nation from a social scandal like the remarriage of widows." We may hope that the facts of this particular case have been overstated, though there is nothing inherently improbable in them; or, if they can be proved, that "the engine of British law" will not here be set in motion. Anything, however, is useful that will attract the attention of our legislators to the necessity of social reform.

—*Indian Witness*: Mr. Moody has recommenced work in England, and has a very extensive campaign mapped out before him. His career maintains its original success, and his teachings improve rather than deteriorate with increasing years. God has given our age some remarkable men. Mr. Spurgeon is one, perhaps all things considered the chief. He fills a sphere which no other man could occupy. Mr. Moody is another remarkable man, his sphere also is his own, and his work unique. Mr Booth will undoubtedly be another historical character when the history of the century is written, but stands apart and distinct from Spurgeon and Moody. God can employ a wonderful variety of talents and can tolerate and bless a wonderful variety of methods. May such men, or other men gifted in other ways, be raised up in greater numbers in every land and in every age.

—"A Worker" in the same: Coming fresh from England two years ago I sought advice as to the best books for beginners in the study of Urdu and Hindi. I was advised to take the Prem Sàgur in Hindi, the Bágh o Bahar in Urdu, which I have done along with other works. And now that I have spent weary months "grinding" at these subjects what is the result?—I believe that I was ill advised. Dr. Murray Mitchell, I think, has said that "if he were beginning a new language he would study a good translation of the scriptures first." His opinion on such a point must have weight. For why should the young missionaries, male and female, coming out to this country be made to wade through the above named books? The "Prem Sagur" is written in a dialect that is little used now, and the "Bagh o Bahar" is, in *many* places, with respest to its matter filthy,—not less so the P. S., and with respect to its idiom wretched.

Wednesday, October 11.

—Allahabad telegram: A special telegram from Cairo, dated the 9th inst., states that the Control is to be abolished, but that the powers of Commission of Public Debt will be enlarged. An English Under-Secretary is to be appointed in each department of Government.

Political changes are imminent.

An agitation among the members of the chamber of Notables declares for independence under the protection of England.

Executions of the men implicated in the massacre of Europeans have taken place.

All the Indian troops have now left.

—The *Times of India* hears that the Br. ship Aberdeenshire has been wrecked at the mouth of the Hoogly.

—Mr. A. B. Larkins, Telegraph Department, proceeds from Calcutta by the next mail steamer, accompanied by about four hundred coolies, boatmen, &c., to Rangoon and Moulmein, on his way to Tavoy, whence it is intended to commence the construction of a Telegraph, connecting British Burmah with Bangkok, the capital of Siam.

—*Times of India*: On Monday evening, at the Methodist Episcopal Church, Grant Road,

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a choir composed of the members of the church, sang a Bible story entitled "Elijah," composed by T. K. Longbottom. As special invitation cards had been sent out and the service had been advertised freely, there was a very large gathering, amongst those present being representatives from all denominations. The service, which was opened with prayer by the Rev. Geo. Bowen, consisted of the reading of short passages from the Bible story of the life of Elijah, followed alternately by an anthem or song illustrative of each separate incident. The singing was as a whole very good, and considering the many obstacles in the way of getting people together to help in a thing of this sort, great credit is due to the promoters for the way in which the pieces were sung. It could be seen that some trouble had been taken to ensure the success which was attained. The service was arranged to help towards the payment of the debt incurred by the building of the church, which by the way is said to be the largest room in Bombay without pillar supports.

The collection taken amounted to about Rs. 250.

—Baboo Krishna on Monday last attacked a number of persons with a large butcher-knife, wounding ten women and a boy. He was arrested.

—*Bombay Gazette*: The Egyptian Notables are evidently men of great enlightenment and breadth of mind. Far from feeling any vulgar grudge against us from the energy and success with which we have intervened in the affairs of Egypt they display a most creditable sense of the advantages to be derived from our presence and influence. Yesterday they sent a petition praying for the retention of the British tooops in the country on account of the revival of "fanaticism" at Tantah and elsewhere. To-day they ask for the "independence" of Egypt—under British protection. If all this be spontaneous and sincere, it leaves nothing to be desired, but the complete acquiescence of the Liberal Cabinet in such reasonable demands.

—Same; tel. Madras: A great meeting is sitting in the Senate House to hear the evidence of the Hon'ble Justice Mutiswami Iyer before the Education Commission. The Hon'ble Justice has produced a scheme for the reconstruction of the system of primary education on the basis of the hitherto neglected indigenous schools. He has also produced a complete plan of an Education Act, section by section, which he considers absolutely necessary for the development of a really national system of education on the joint basis of private effort and State inspection. He has been several hours under cross-eamination.

Monday and Tuesday were field days for indigenous education in Madras. Mr. Cecil Barrow, of the Hertford College, Oxford now principal of the Zamorins College, Calicut, attacked the department for its neglect of the indigenous schools and for its avowed hostility, under the late director to private effort. He declared its action was diametrically opposed to the principles of the despatches, that private effort had been largely deprived of the grants formerly made, and that indigenous schools had been neglected, starved, and checked. He brought to light a widespread system of indigenous female education in South-Eastern India, a system which has not received any attention or support from the department. He believed an Education Act was the only means of giving legal rights to private enterprise and of securing the proper application of Education funds. At present the department was a rival schoolmaster rather than an impartial State agency for the spread and inspection of national education.

—The *kisweh*, or covering for the Kaaba at Mecca, is made in pieces at Constantinople, at the cost of the Sultan. The pieces are taken to Cairo; and in the early part of the month *Shawal*, are carried by the pilgrims in procession to the citadel, where they are sewn together and lined. Toward the end of the same month—this year the ceremony has been postponed till the 21st day of Zil kadah—there is a larger procession, and a grander ceremony.

—"Universal Prayer for Sunday Schools" will be offered next Sunday October 15th. For several years past the London Sunday School union has issued an invitation for United prayer on behalf of Sunday Schools, and this annual request for prayer has been "thoroughly and heartily observed by those who seek to win the young to Christ.

—The *Subodh Patrika*, speaking of the Salvation Army and the Police, says: The action of the Police is upheld by the secular public opinion of the Europeans and it is this which must first be influenced before a change can be fairly expected. We are sometimes told that Christianity is an oriental religion, but when the Salvationists sing and dance in the oriental fashion the practice is described as most unchiristian. As already observed last time we do not think the procedure adopted by Major Tucker and his colleagues can effect any thing at all. It will be simply regarded as a *tamasha* so long ss public curiosity lasts; but there is no reason why the procedure should be condemned. A native in Mr. Tucker's position sacrificing so much worldly good for higher duty would have been revered almost as a saint, but because of the manner he adopts which is not liked by his secular co-religionists he is styled a buffoon—an application of the term which is shocking to an Indian's ear. The feeling against the operations of the Salvationists is strong and general. A Calcutta journal styles them as antics and extravagances which give offence because they are an offence against culture, self-respect and that form of personal pride which it is easy to recognise but very difficult to describe. This is European opinion. The natives of course take the thing more lightly and the question is what can the Salvationists hope to effect by this means.

—A correspondent writting in *The Times* combats the remark by Professor Leone Levi, in his address before the British Association, that "Prosperity moves hand in hand with virtue; misery with depression and crime." "Who does not know," says the writer, "that in a manufacturing town in a time of high wages, while such crimes as theft may diminish, crimes of sensuality, such as drunkenness and assaults, greatly increase? Besides, the opposite of virtue is not crime, as Professor Levi states; the opposite of virtue is vice, and there may be much vice where there is little crime. Prosperity gives a man the means of gratifying his propensities without breaking the law of the land. But it by no means follows that the wealthy classes, who are rarely in the docks of police-courts, are persons of immaculate virtue. A man may be very wicked and a centre of depravity in society, and yet, keeping outside the clutches of the law, he may not be a criminal. All experience proves that prosperity has its moral dangers as well as adversity; that it may be, and often is, a means of debasing and corrupting the characters both of individuals and communities."

Thursday, October 12.

—A large and influential meeting of the citizens of Bombay was held yesterday afternoon, at "Byramjee Hall," for the purpose of taking steps to accord a fitting reception to the Indian Contingent on their arrival here from Egypt.

—Baker Pacha requires a year to reorganize the Egyptian army, and deprecates the previous with-drawal of British troops.

—*Liberal*: If enthusiasm proves success, the meeting at the Town Hall last evening was a decided and glorious success. The attendance numbered about three thousand, and was both respectable and representative in its character. All the best Native speakers of Calcutta were on the platform, and not only leading Christian missionaries and Brahmos but also devout Vaishnavas came forward to address the meeting. The unanimity of opinion, the harmony of feeling was most striking. All classes seemed to vie with each other in according sympathy to the persecuted Salvationists and condemning the arbitrary action of the Bombay authorities. The effect on the whole was marvellous. It is to be hoped that the head of the Supreme Government will lend a gracious hearing to the memorial adopted at the meeting.

The memorial says: Your memorialists are informed and believe that the Salvationists had done nothing justly calculated to offend their neighbours or shock their religious prejudices and therefore your memorialists would submit they were entitled to the protection of the law and ought not to have been summarily deprived by the local authorities of their religious rights and privileges. All that the Salvationists appear to have done consisted in singing hymns, playing music, carrying banners, and going in procession, through the streets—things which are not novelties in this country but which are witnessed daily amongst the Hindus and Mahomedans. Further, there is always associated with such religious processions a risk of the breach of the peace and they have been often attended in the case of Hindu and Mahomedan processions with serious riots and affrays, but the Police on those occassions have always understood their duty to be to prevent riot and affray and not to forbid the processions altogether. Your Memorialists most respectfully submit therefore that the actions of the Bombay authorities against the Salvationists in prohibiting their processions, singing, &c., and punishing them for doing what every Hindu, Mahomedan, or Parsi is allowed to do, has been most unjust, arbitrary and improper and what is not in harmony with the enlightened policy of Government. Your Memorialists accordingly pray that the Salvationists may be allowed with their Hindu and Mahomedan fellow-subjects, the freest exercise of their religious rights; and be protected in the exercise thereof like others, from the attacks of ill-disposed persons who may feel inclined or be instigated to do them harm.

Friday, October 13.

—Deaths last week, 402.

—*Bombay Gazette*: We regret to hear from Poona that Dr. Beatty's case is really of a most serious nature, and the issue cannot yet be foreseen. Mr. Elphinstione is making more satisfactory progress; his injury, though of a similar nature to that of the Surgeon-General, being not nearly so serious.

—The Government of Travancore have received nearly two hundred English ploughs, and intend to sell them to the land-owners of Nanjenaud. A Madras paperr remarks:—Here is a little State showing the Indian Government a good example.

—*Times of India*: We are glad to learn that it is virtually decided to continue the Sibi Railway as far as Quetta. The cost of carrying the line over the Hernai Route, which, of the three routes, has been selected, will be about two-and-a-half million sterling. The present line debouches in the desert, and unless it be carried on to Quetta, the capital now invested in the railway from Sukkur to Sibi will be wasted, and Quetta will never be the real base for further operations in Afghanistan. But with through communicavion to Quetta, we can view with comparative indifference the Russian approach to Seraks. The 141 miles of the existing line over the Put were laid in 101 days; but the ascent of the Hernai Pass for 5,000 or 6,000 feet will be a much more difficult matter, though the gradients are not nearly so steep as on the Ghauts between this and Poona, or on the new Goa railway. Still the line will be a great engineering feat and must occupy a considerable time. The Sibi Railway is already being used to supplement the caravan operations between

Afghanistan and India, and the caravans would be superseded altogether if the terminus were carried forward to Quetta, while the fertile Pishin Valley would be opened out to British enterprize.

—Same ; Calcutta : The *Englishman* is responsible for a telegram from Ajmere, stating that two thousand Minas are out on a plundering expendition between Jeypore and Kerowlie. The telegram also states that they recently attacked and sacked the town of Hindown, 70 miles from Jeypore on the borders of the Kerowlie State, of which the inhabitants are principally Jats. After sacking the town the Minas set it on fire. During the stampede they are said to have been guilty of the most inhuman cruelty : women were hacked down, and children torn from their parents and cut up, their remains being thrown into the flames. The number of killed has not been ascertained. The Maharaja of Jeypore has sent troops to the scene, and taken energetic measures to suppress the disturbance and arrest the leaders. The Jat clan is collecting to co-operate with the Raj troops, Captain Talbot, President of the Kerowile Regency Council, has been instructed to report on the affair.

Selections.

THE ACQUITTAL OF JESUS.

BY MR. C. H. SPURGEON.

Notice the acquittal which Pilate gave to our Lord Jesus. He had heard the charge of being a malefactor, to which the prisoner pleaded nothing ; he had heard the charge of His being a king, which the prisoner had most satisfactorily explained; and now Pilate, coming out to the people, said, " I find in Him no fault at all." Pilate, thou hast well spoken. Thy verdict is typical of the verdict of all who have ever *examined* Christ. Some have examined Him with an unfriendly eye, but in proportion as they have been candid in the observation of facts, they have been struck with His life and spirit. It is a very rare thing to hear even the infidel rail at the character of Jesus ; in fact, some of the former sceptics as to our Lord's teaching have been remarkably impressed with admiration of His life. No character like that of Jesus is to be seen in history ; nay, not even in romance. If any one says the four Gospels are forgeries, let him try to write a fifth, which shall be like the other four. Why, you cannot add an incident to the life of Christ ; its details are unique ; the fancy cannot imagine a fresh incident which could be safely joined on to that which is recorded. Every critic would cry out, " This is not genuine." The life of Jesus is a roll of cloth of gold, of the manufacture of which the art is utterly lost. His spotless character stands alone and by itself, and all true critics are compelled to say they find no fault at all in Him.

This verdict of Pilate is the verdict of all that have ever *associated* with Christ. One disciple who was with Christ betrayed Him, but he spoke nothing against Him. Nay, the last witness of Judas before he hanged himself was this : " I have sinned in that I have betrayed the innocent blood." If there had been a fault in Jesus, the traitor would have spied it out ; his unquiet conscience would have been glad enough to find therein a sedative, but even he was compelled to say, " I have betrayed the innocent blood." " Which of you convinceth Me of sin ?" is the challenge of Jesus, to which there is no reply.

Some of us have *lived with Christ spiritually*. In the course of His providence He has brought some of us very low by sickness, or by bereavement, or loss. Every one saved by our Lord has come under the discipline of His house, for " whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Now, what is the verdict of all here present who know Jesus, our King ? For my part, I find no fault at all in Him. He is everything that is lovely. He is all my salvation and all my desire. Do you not think that out of the millions of Christians who have lived hoping in Christ, some one would have told us if it is His habit to disappoint His people ? Out of so many believers who dwell with Him, surely some one or other of them, when they come to die, would have told us if He is not all that He professes to be. Would not some one or other have confessed, " I trusted in Christ, and He has not delivered me ; it is all a delusion" ? Surely, out of the many we have seen depart, we should have found some one or two that would have let out the secret, and have said, " He is a deceiver. He cannot save, He cannot help, He cannot deliver." But never one dying believer throughout the the ages has spoken ill of Him, but all have said, " We find no fault at all in Him."

Mark you, that will be the verdict of every one among you all. If any of you reject Christ when you shall stand at His judgment-seat to be condemned because you believe not on Him, and when that withering word, " Depart, ye cursed !" shall cousign you to your everlasting portion, you shall then be obliged to say, " I find no fault at all *in Him*." There was no failure in His blood—the failure was in my want of faith ; no failure in His Spirit—the failure was in my obstinate will ; no failure in His promise—the failure was that I would not receive Him ; there was no fault at all in Him. He never spurned me. He never refused to hear my prayers. If my Sabbaths were wasted, it was no fault of His ; If I defied the Gospel, it was no fault of His ; if I have perished, my blood is at my own door. I find no fault at all in Him." From all parts of creation shall go up one general attestation to His perfection. Heaven, and earth, and hell shall all join the common verdict, " We find no fault at all in Him."

I will send you away when I give you three practical words to think of. The first is this : —Beware of an external religion, for the men that called Jesus malefactor, and falsely accused Him, were very religious people, and would not go into Pilate's hall for fear of polluting themselves. They were strong in rituals, but weak in morals. None are so inveterate against the principles of the Gospel as those whose religion consists in form and ceremony but does not affect their hearts. I charge you rend your hearts and not your garments. Follow Christ spiritually ; follow Christ in your very souls, or else sacraments will be your ruin, and even in trying to keep yourselves from ceremonial defilement you will be defiling yourselves with hypocrisy.

The next thing is to charge you, dear friends, and to charge myself also, to shun all proud worldliness like that of Pilate. Pilate treats the whole matter cavalierly ; he is a proud and haughty Roman ; he hates the people whom he governs, and though he has a conscience, and at the first he shows a tenderness towards his prisoner, yet his chief end and aim was to keep his office and amass money, and therefore innocent blood must be spilt. He must please the Jews, even if he murder the "Just One." This selfish worldliness in which a man makes his gold and himself his god always treats religion with contempt. The man minds the main chance, and sneeringly cries, "What is truth ? " He knows what money is and what power is, but what is truth? It is a dream, a folly to him, and he despises it. There are persons aronnd us now, clever time-serving men, with grand notions of their own abilities, and to them Jesus and His Gospel are matters for old women, servant girls, and what they call a Puritan crew. Such topics are not for gentlemen of thought, culture, and understanding, like their high and mighty selves. "What is truth ?" say they. They are rather favourably inclined to religion, that is to say, they do not persecute, but they despise, which in some respects is worse. They say, "We are agnostics ; we have no particular views ; we are large-hearted, and let every man think as he chooses ; but still there is nothing in it ; it is all matter of opinion. One man says this is the truth, and another says that is the truth, and how are we to know ? The fact is, there is no such thing as fixed truth at all.

> For different creeds let graceless zealots fight ;
> He can't be wrong whose life is in the right."

This is this great man's conclusion of the matter, and yet it so happens that this gentlemen's life is not in the right at all ; and therefore on his own showing he has not much joy of his pretty rhyme. I think I see him as he turns on his heel with, "What is truth ?" Let him be a warning to you. Come not near to such arrogant trifling. Be always foolish enough to be willing to judge candidly. Be so little certain of your own infallibility that yo will at least hear reason, and will inquire whether these things be so. Alas ! I fear that through worldly pride many will have it said of them, as it is said of the Roman governor every day in the Creed : " Suffered under Pontius Pilate." Oh, how many times has Christ suffered under just such people as Pontius Pilate !

Last of all, let us all submit ourselves to Jesus, our king. Way worn and weary, emaciated and broken down, with His face more marred than that of any man, yet let us bow before Him and say , " All hail, Thou king of the Jews. Thou art our King for ever and ever." If we are willing thus to acknowledge Him as our king in His shame and derision, He will by and by honour us when He cometh in the glory of the Father, and all His holy angels with Him. Then shall He cause it to be seen that He hath made us to follow Him to be kings and priests unto God, and we shall reign with Him for ever and ever.—(*Word and Work.*)

" BE FILLED WITH THE SPIRIT."

(*Eph. v.* 13.)

BY REV. A. LOWREY, D. D.

But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.—Gal. v. 22, 23.

Much is said in these days respecting the office and presence of the Holy Spirit. Many, indeed, claim to be filled with the Spirit, and some to be exclusively led by Him into all truth. It is well to examine this subject, and see if the claim is valid. It is easy to assert, not so easy to prove.

The question is, how do we know that we are filled with the Spirit ? One says : " He breathes upon me, and I feel delightful sensations." Another : " I feel deeply impressed, after prayer it may be, to do this or that, and I take the impression as the voice of the Spirit." Another : " I have great liberty in my religious exercises, and see some fruit of my labour." Another : " My prayers have been answered in a miraculous manner on behalf of the sick."

Now, all these results may attend being filled with the Spirit, but not one of them is an absolute proof that we are the subjects of that great baptism in its fulness. Delightful sensations may spring from various sources, and it is possible for them to arise from causes that are not religious, or even moral. The German metaphysician, Hartman, suggested recently that all art should be banished from the Churches, because people are too apt to accept the æsthetic emotion as a substitute for the religious emotion.

Impressions may be self-created, or accidental. Liberty in speaking may result from good conditions, or artificial stimulus. Fruit may follow the labours of an ungodly man. God sometimes blesses the truth for its own sake, independently of him who proclaims it. There were those in apostolic times who preached Christ even of envy and strife, and yet Paul rejoiced because the effect could not be otherwise than good. He says : " Whether in pre-

tence or in truth Christ is preached, and I therein do rejoice, yea, will rejoice, for I know this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ."

Truth spoken by sinners may be taken and wafted into good and honest hearts, just as good seed may be lifted and floated into good soil by a destructive tempest, or the commotions of a malarious atmosphere.

So prayers or manipulation on behalf of the sick, may be answered by virtue of what is called the gift of healing, which does not involve pre-eminent holiness, or even ordinary piety in some cases. There is a magnetism or peculiar power over the will of the patient that, under favourable condions, can work wonders.

How, then, shall we know beyond all question that we are filled with the Spirit? I answer, by that fruit which belongs to the Spirit, fruit which can be produced by no other agent. It is not, however, a religious product in general, but that kind of fruit which the Holy Ghost alone can generate. Nor is it external fruit, but internal and purely spiritual.

In contrast with the works of the flesh, the inspired author says, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Here, then, is the infallible test. He whose soul is brimful of these elements, whose experience is made up of these factors, whose life is governed by these principles, whose character is made beautiful by these jewels, and whose spirit is impregnated and sweetened by the Divine fragrance of these flowers, has a right to claim that he is "filled with the Spirit." He will not be wanting in sweet emotions, sacred impressions, large liberty, and marvellous success; but these will be the ever-varying accompaniments of the stable, underlying qualities, which the Spirit has planted deep within.

Nevertheless, the fruit of the Spirit is not a latent good, a dead and buried fossil. These nine properties are the sprouts, and ramifications of a single seed—the Divine Spirit—but they, like all seeds of second growth, are, in turn, germinal, and are designed to go on reproducing harvests without limit.

No man, filled with the Spirit, can be barren; because fertility is in the Spirit's fulness, and must germinate. That Christian who sits down under a monkish cowl to brood over his holiness, and nurse his misanthropy, is like a seed whose gist has been eaten away, or like a stalk without pith—dry and hollow.

The proof, then, that we are filled with the Spirit is twofold. First, our hearts are the seat of this entire list of Divine affections, called the "fruit of the Spirit." For where the Spirit is, He produces.

Second, the life is green, thrifty, and blooming with the visible reproduction of those internal seed properties. A man who claims to be filled, and has not these accompaniments, is mistaken. As well talk of a sieve filled with water. A Christian filled with the Spirit, who is not love, is not joyful, has not the peace of God that passeth all understanding, is not long-suffering towards the erring and the sinful, is not meek under provocation, is not gentle towards others, is not good to the core, has not an overcoming faith, and is not temperate and well-governed in all lawful indulgences, is a contradiction. As well call a crab-apple luscious, a lemon sweet, or a hornet lovely. Let us bring ourselves to the test, and demonstrate that we are filled with the Spirit by the fruit of the Spirit.—(*Divine Life.*)

CARDINAL MANNING.

SIR,—I have read with great interest the following statement by Cardinal Manning at a recent opening of a Roman Catholic Church at Northampton, as reported in the *Record* of the 25th inst. The Cardinal said:—

"Thank God England was Christian still. Roman Catholics had no animosity towards Christians who believed in the Blessed Trinity, in Jesus Christ, his incarnation, his passion, the redemption of the world, the coming of the Holy Ghost, and other truths contained in the Apostles' Creed. All such they embraced as Christians, though they were not united to the brotherhood of the Church."

Now, Sir, it appears to me that this truly charitable and liberal sentiment has been imported by Cardinal Manning from the Protestant faith which he has quitted, and is wholly foreign to the Church he has adopted; for every Roman Catholic Catechism speaks of the Roman Catholic Church, of which the visible head is the Pope, as the one true Church, and declares that "no one can be saved out of it." See, for example, Doyle's Catechism, p. 20; Butler's Catechism, p. 31; both in general use in Ireland. Moreover the Bull of Pope Pius IV., "touching the form of the Oath of the Profession of Faith," recites the creed which bears the name of that Pontiff, and declares that it is the "true Catholic faith, *outside of which no one can be saved*," (Buckley's translation of the Canons and Decrees of the Council of Trent, p. 280,) and it is notorious that in all countries where Roman Catholics abound, they are taught to belive not that Protestant are Christians, because they hold the truths of the Apostle's Creed and all the fundamental doctrines of the Catholic Faith, but that they are heretics and are on the road to perdition, because they do not hold the doctrines of the Pope.

This contrast of statement is very remarkable and can only be accounted for in one of two ways, either that Cardinal Manning is not a real Roman Catholic but still a Protestant at heart; or that the Church of Rome, as represented by him, has a marvellous power of adapting its principles to its audience, and, while intolerant and persecuting in Ireland and in Spain, can be liberal and plausible in England.

Yours, &c.,
AN OBSERVER.

September 1, 1882. (*Record.*)

Miscellany.

—From Rev. W. Haslam's, "Yet not I."

Before I commenced the alterations at the vicarage, or the improvements in the Church, I made it my business to inquire into the spiritual condition of the people. In order to do this, I went from house to house, beginning with the cottages near the church. I first endeavoured to ascertain the names of the occupants; the number of the family, whether they went to church or chapel, or neither; and last, not least, I asked, "Are you converted?" The answers I received to this last question would make one smile, but for the solemn consequences of the unconverted state. Some had been christened, some registered, some confirmed, many vaccinated; but whatever conversion could be, they did not know. At the Bapitst Chapel they heard about Election, and at the church they had heard about Baptismal Regeneration; but this new Vicar meant something else. After a whole day's trudge, I at last came to a little shop where the name of the occupant was over the door. I wrote that down, and entering in, said, "I know your name, now let me ask you, 'Do you go to church?'"

"Yes."

"Are you a communicant?"

"Yes."

"Are you converted?"

She made no reply.

I continued, "People here do not appear to know anything about conversion. Do you?"

Still she did not speak.

"What do you say? Are you converted?"

"I dare not say I am not."

"Very well, thank God for that. Suppose I say you are; I will put C. against your name. Now can you tell me anything about it? How were you converted?"

"I never told anyone in my life."

"Then it is time you did; I should like to hear your history.

She said, "When I was a little girl there came to the opposite house a man who preached on Sunday afternoons. Whatever his subject was, he always said one thing, 'Whether, Churchman or Dissenter, Christ is the door by which you must enter.' He made us understand that we must enter in at the door to be saved, or else we should be lost for ever. Shortly after this time I was taken ill with a fever. My illness was so dangerous, that the doctor thought I should die. One evening I overheard him say to my mother, 'Do not be surprised if the child dies in the night, she is very bad.' This frightened me so much that I cried to the Lord to take me inside the door, and save my soul. All at once, while I was praying, I felt sure that my sins, were pardoned, and my soul saved. At three o'clock in the morning I was so happy that I called my mother and told her. I said, 'Oh mother! what do you think? Jesus has pardoned my sins, and saved my soul, I am not afraid to die now.'"

The poor woman began to cry, and bade her be quiet and go to sleep again. In the morning the doctor came to see her. He shook his head saying "She is quite delirious, poor thing—out of her mind: she will not live much longer." The Vicar was then sent for, because her Mother thought her end was so near. He came, and when he heard the child say her sins were pardoned, and her soul saved, he too thought she was out of her mind, and recommended a wet towel to be applied to her head immediately

She did not die, nor go out of her mind either; but remained happy, and recovered from her illness. Not meeting with sympathy in this experience, she kept it to herself, and in course of time her happy feelings faded away. For fifty years she had not told any one of her conversion. No wonder she was dejected, and often felt unhappy! While she was speaking to me, I observed her face lighting up with animation, she declared that once more she was happy. Bearing this testimony was like a new conversion to her; and this time she determined to let every one know what the Lord had done for her soul. She had many opportunities of telling her story to the various customers who frequented her shop.

—The following is from Mr. Mackay's journal in Uganda, just published in the *Church Mission Intelligence*:

Sunday September 25th.—Mr. O'Flaherty went to court in the morning. The king opened baraza by saying that many Bazungu had come to his country, but that none had done anything for him. He wanted a house of brick built. Mr. O'Flaherty said that, given men and iron to make tools, he would stake his head on succeeding in making him an excellent house; that in digging to find clay we might find iron and silver and other things.

Monday 26th.—Mr. O'Flaherty and myself went to court together, taking with us a box of bricks and a mould to show the king our mode of work. But after waiting a couple of hours we were preparing to leave, as the king was holding a ball—music and dancing with his women—when we were called by the Katikiro and chiefs. There we found that Koluji (the storekeeper) had been sent out by Mtesa to tell the chiefs that Mr. O'Flaherty had promised to make them all rich by digging in the ground for silver, or he would consent to lose his head. The Batikir was therefore requested to ask Mr. O'Flaherty to repeat his promise before the chiefs, that they might all hear, for Mtesa had already sent over all the country to collect iron and charcoal for the work of finding silver.

Mr. O'Flaherty explained that he had only promised to build a house of brick and had staked his head on that, meaning that he was cer-

tain to do the work provided he got men enough for the labour. As for the silver, he had only said that *perhaps* they might find silver when digging for clay. "Oh, but we heard what you said; we are not deaf," they all shouted; "bricks and clay are not riches. We want silver, we must have silver, we want to be rich. You said you would give us silver or you would lose your head."

In vain both Mr. O'Flaherty and myself endeavoured to explain to the excited lovers of mammon, that they had misunderstood him, and that all Mr. O'Flaherty had promised was to build a house. They persisted in the cry for silver, silver, silver; and Koluji returned to inform his Majesty that the Muzungu refused him silver, and we came home wearied and worried with cry of silver ringing in our ears.

Tuesday September 25th.—The final act of the "silver" drama was acted to-day, but bordering so closely on a tragedy, that I know not well how to describe it. Various cases as usual were brought up for judgment, but Mtesa ordered silence, saying that he had first to dispose of a case against the Muzungu. Mr. O'Flaherty insisted, however, on making his statement first, and with difficulty was allowed to do so He said that it was the custom in no country that guests of the king should be his slaves, but that we were willing to do work for him and had promised to build him a house where he might live safely, and have his goods protected from fire. Mr. O'Flaherty then produced the specimen bricks, and showed how they were turned out of the mould. He also showed a strong pick-axe to explain the sort of tools required to be made to dig deep for clay. He then asked for a hundred men, whom we should teach to make bricks and to build a house for the king.

Mtesa replied that he did not want a house of brick, that the Muzungu had promised to find him silver, and he had told all his wives and chiefs that now he would be rich. He then asked the executioners to come forward. These "lords of the cord and chopper" sprang to the door, when Mtesa demanded of Mr. O'Flaherty, "Do you refuse to dig for silver, or do you want to lose your head?" Mr. O'Flaherty answered that he promised to find silver on no such conditions, having only said that *perhaps* in digging for clay they might find iron and silver; "but," he continued, "seeing that you refuse to have a house, I refuse to dig for clay or anything else, and if you want my head, *here it is!*" The chiefs said *wewaro* (just so), and the Arabs, expecting to see an end to their enemy, were exultant with joy.

Kamta, the king's cook, commenced to deride the Muzungu, upon which Mr. O'Flaherty turned sharply upon him, asking, "How dare you insult the guest of the king?" Mtesa called silence, and beckoning to the executioners to withdraw, said "The Muzungu is not bad, Philipo (as they call Mr. O'Flaherty, his Christian name being Philip) is good. It is not he but Muckay who refuse to find us silver." Thereupon all echoed, "Yes, it is Mackay who refuses." Mr. O'Flaherty responded, "It is not Mackay who refuses. He came here yesterday to show his plans for your good. He brought these bricks with him, and meant to interpret my words, as I cannot say all I want; Mackay is very clever, you should be proud to have him in your country. When Mackay dies I will die; he and I are one."

Mahmoud, thinking to bring a fresh charge against the Muzungu, interposed with the remark that Mr. O'Flaherty had told him one day that Mackay could make wings by which a man could fly [Mr. O'Flaherty had one day been explaining a balloon to the fellow]. Mr. O'Flaherty replied, "Thank you, my friend," at which all laughed, and Mahmoud was silent.

Mr. O'Flaherty then told the story of the man who, when dying, told his sons that he had a treasure hid in his land, but he would not tell them where. They must dig for it. They dug, and realized excellent crops. "But here," said he, "you wish to be rich without working at all, you despise tilling your soil, and you despise building decent houses; I shall offer to do nothing for you; you deserve nothing. Let me go back to England where I came from." "Oh, no," said Mtesa, "you must not leave."

Some further talk followed, and the court rose. Outside the chiefs shook hands with Mr. O'Flaherty, and the Arabs, who a little before had been rejoicing at his discomfiture, came forward and complimented him on his courage.

TELEGRAPHIC NEWS.

London, October, 6th: The Corporation of the City of London have voted addresses to Sir Garnet Wolseley and Sir Beauchamp Seymour.—Mr Dillon has promised his constituents to reconsider his intention of retiring from Parliament.—The ceremony of saluting the "Holy Carpet" at Cairo yesterday was of a very imposing character, the Indian troops escorting the Carpet as far as the station.—The British troops have been withdrawn from Tantah and Damanhour, the Governors of those places not apprehending any renewal of disorders.—Arabi was privately examined yesterday.—Tenders are invited for October the 10th for a 4 per cent. India Debenture Loan of £2,000,000 sterling, redeemable at par in two years.

7th: Sir Auckland Colvin has left for Egypt, but has been instructed not to resume his post of Controller General, the abolition of which office is expected.—The *Gazette* publishes a despatch of Sir Garnet Wolseley describing the capture of Tel-el-Kebir. In it Sir Garnet specially commends the conduct of our young troops.—Our total loss is put down at 459 men.—The 63rd and 72nd Regiments have been transferred from the Indian to the British military establishment.—Sir Julian Pauncefote has been appointed the permanent Under Secretary for Foreign Affairs, *vice* Lord Tenterden, deceased.

Constantinople, 8th: Earl Dufferin has replied to the Sultan, in friendly terms, that our troops will be withdrawn from Egypt as soon as the complete pacification of the country is insured.

London, 8th: General Drury Lowe and his staff have left Egypt for England.—The *Irish World*, published in New York, has closed the fund which it opened of behalf of the Irish Land League, which body it declares to be now defunct.—There is a revival of agrarian murders and attempts to murder in the west of Ireland.

9th: Generals Willis and Hamley are under orders to embark for England.—Sir A. Alison will command at Cairo.—The increased pay which was granted to the Egyptian officers under terrorism during the crisis which preceded the rebellion, has been formally revoked.—Fanaticism has been revived at Tantah and in the interior.—The Notables have sent a petition praying for the retention of the British troops.

Constantinople, 9th: The Porte considers the Earl of Dufferin's Note regarding the withdrawal of the Brittish troops from Egypt too vague.

London, 10th: The Brittish troops are rapidly leaving Egypt.—The Committe of Inquiry into the Alexandria Massacres has commenced its sittings —It is understood that the British Government has formulated no proposals respecting Egypt, but that the Powers are being sounded as to the future settlement of the country.—The President of the Italian Ministry, in a speech made to his constituents to-day, laid great stress on the friendly relations which he said existed between Italy, France and England.—4 P. M. It is announced that tenders for the new 4 per cent. Indian Debenture loan at 100-13 and upwards will receive 9 percent. —7-30 P. M. The total amount of tenders for the Debenture Loan is £4,000,000.—The capital of the Rohilkund and Kumaon Railway, amounting to £2000,000, has been fully subscribed.

11th: Rumours are current that Arabi has been severely maltreated in prison. The British authorities are instituting inquiries respecting the matter. —The Egyptian authorities are raising difficulties on the question of English counsel being employed to defend the rebel leaders.—116 Circassians, Turkish, and Albanian recruits for the Egyptian gendermerie have arrived at Alexandria.—An extensive seizure of arms has been made at Tantah.

12 th: The Right Hon'ble J G. Dodson, President of the Local Government Board, speaking to his constituents at Scarborough yesterday, said that the Government had resolved to withdraw from Egypt as early as possible after restoring native rule, and, as far as feasible, establishing representative institutions. The Government, he said, wants Egypt for the Egyptians, and will exclude the preponderance of any foreign Power. —Mr. Courtney, M. P. for Liskeard, speaking at Torpoint yesterday, said that Egypt should bear the cost of the campaign, the Bondholders to suffer, if necessary.—LATER: Mr. Courtney, in his speech yesterday, further, said that England will shortly submit a plan for the settlement of Egypt for the approval of the Powers, who will be asked to join in placing Egypt under the general guarantee of Europe, leaving with the Khedive, who work out his own improvements. Mr. Courtney said it was the British policy to detach Egypt from the Sultan to take care of the Suez Canal so that no Power could intervene there, and then to let the Egyptians stew in their own juice.—The rumours that Arabi Pasha had been maltreated in prison are unfounded. The Egyptian Minister of the Interior has refused to allow English counsel to defend Arabi. Sir Edward Malet has appealed to Earl Granville on the subject.

PASSENGERS SAILED.

Per P and O Str *Venetia*, 6:

For London—Lieut W H Burn, Mr W T Bray, Mr J M Hosling, and Mr Thos Hobbs.
For Venice—Col R A Cole.

Per P. & O. Str *Ganges*, 13:

For London—Mrs Hartham and child, Mr T R Wynne, Mr A W Stogdon, Mrs Mitchell Smith, Lt Col E G Jenkins, Mrs Jenkins, Surg Major G W Maclean, Col Clarke, Dr Seward, Lt Col H Phillipps, Mr F Silcock, Mrs Silcock, child and infant, Mr Cheyne, Miss Johnson, Mr A D Smeaton Mrs Smeaton, child and infant, Nabab Abbas, and Hossein Kholly Khan.
For Brindisi—Col Hastings Fraser, Mr G E Manson, Mr Stuart, and Mr Trype.
For Venice—Mrs R H Powsey, Mr P Jauch, and Mr A Jauch.
For Gibraltar—Major Walton.

PASSENGERS ARRIVED.

Per P and O Str *Columbia*, 11, From Liverpool:

Mr Hammond, Mr Davies, Mr Ward, Mr Hodgell, Mr and Mrs Whish, and infant, Mrs Churcher, Mr and Mrs Rodgers and infant, two Misses Rodgers, and Mr Hornby.

Domestic Occurrence.

BIRTHS.

BOVARD—Oct 7th, at Karrachee, the wife of the Rev M Y Bovard, of a son.

CRUMMY—At Poona, East, Street on the 10th instant the wife of James Crummy Superintendent Bombay Police of a daughter.

CLARK—At Allahabad on Wednesday, the 13th September, the wife of Mr David S Clark of a son.

MARRIAGES.

SHILSTONE—SPALDING—Oct 4th, at St Andrew's Church by the Rev Thomas H Greig, W N Shilstone, to Margaret Spalding.

SWIRE—WOOD—Oct 6th, at Kirkee, by the Rev W Jones, Henry Swire, Lieut, Royal Dublin Fusiliers, to Elaine, daughter of the late Colonel Wood, R E.

SWEETING—HANSON—Oct 3rd, at Christ Church, Mhow, by the Rev E M Mills, Chaplain, Thos. Sweeting, son of the late E I Sweeting, Esq., Bombay Ordnance, to Catherine Anne Hanson, daughter of the late Fred. Hanson, Esq., Bombay Ordnance,

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th October 1882.

C. P. Frichley, 7th November 1882, As. 8; J. R. Dean, 17th September 1882, Re. 1; Mr. Collet, 28th February 1882, Rs. 3; Henry Conder, 10th June 1883, Rs. 6; W. Howison, 8th February 1883, Rs 3-13; W. A. E. Boyd, 6th September 1882, Rs. 3; W. Thorley, 30th September 1882, As. 8; Mrs. Briggs, 31st December 1882, Rs. 2; Mrs. E. Barton, 31st October 1882, Re. 1; Apothecary F. V. S. Atkins, 5th August 1882, Rs. 6; J. F. Crisp, 7th January 1883, Rs. 7-10.

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Bombay 11th October 1882.

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Marathi Gospel of Matthew 16mo., price 3 pies per copy.

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DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

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Examination, July, 1880.

GENERAL REPORT

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T. H. HARRISON, M.C.P.
Examiner.

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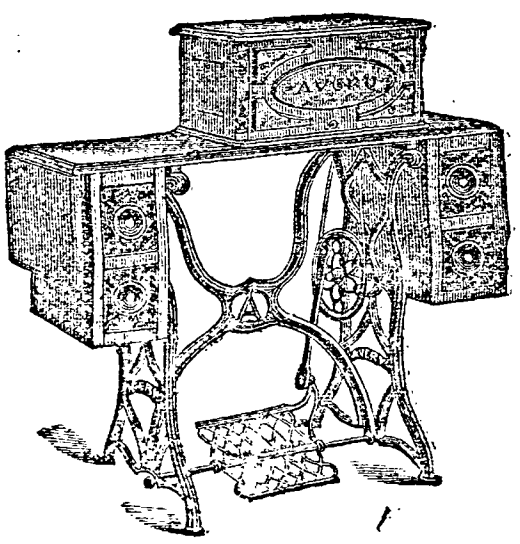

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